1: Lin E-5 (1943) 1947 AE4 Lolo AE4

[16] CHAPTER 2

THE CLAN

614 619 In the Lolo community in Liang Shan, the clan is the most extensive organization. For the purpose of resisting outside invaders, interclan relationship takes the form of a confederation, somewhat like a tribal organization. But after the crisis is over, each clan returns to its separate ways and takes care of its own affairs independently. There is no permanent organization above the clan.

614 [184] The Lolo clan is divided into main and auxiliary branches. The clan organization to be discussed here is that of the black Lolo since the white Lolo are subject to the black masters and do not have a clan system of their own. The main branches of the black Lolo are En-cha, A-cho, A-lo, A-su, A-hou, and Su-ko. Of these the En-cha is the most populous as well as the most important branch in the Lei-po, Ma-pien, P'ing-shan, and O-pien region.

613 The En-cha branch is the general name for the twelve Kan P'u-t'ien branches, comprising the Kan clan and the P'u-t'ien clan. The Kan clan, located in the north, extends into the O-pien county and is subdivided into several auxiliary branches. The P'-u-t'ien clan is further divided into eleven auxiliary branches: Hou-p'u, Li-o, Shih-t'u, Li-pieh, Keng-erh, Shui-lu, Li-t'u, A-chih, Wu-p'ao, Shê-p'i, and Nuan-o. The first five branches, known as the five lower branches, are distributed in the area around Hsi-ning on the P'ing-shan border and extend into Lei-po county. They have numerous minor branches and are considered fierce and warlike. Besides these five lower branches, the other six branches populate mainly the territory of Ma-pien county. Of all the twelve branches, Hou-p'u is the strongest and its sphere of influence covers a wide area in the three counties of Lei-po, Ma-pien, and P'ing-shan.

The En-cha branch, that is, the twelve Kan-P'u-t'ien branches of the Lei-Ma-P'ing-O area, also extends into the Ta-liang Shan region. Instead of acting as a barrier to the different branches, Huang-mao Kang serves as the point of contact and gathering place for them. In view of their rapid growth, complicated interrelationship, and constant seizure of each other's territory, there can be no definite boundary for the different branches.

*[Errata. Should be black Lolo — Analyst]

[180 cont.]

583 off his fiancée, but he must later pay a double dowry.

595 The "Lolo" generally have only a single wife.

684 Adultery is punished by death.

764 The dead "Lolo" is dressed in his finest clothes and then immediately afterwards placed on his bier. The coffin is kept for three days in the house in which the death took place. The burial is done the fourth day. Only the relatives take part in this ceremony. A fire is lighted on the grave as soon as the trench is [181] filled in. This fire is cared for by the relatives for nine days, if the deceased is a man, eight days for a woman, six days for a child. The grave then is abandoned and no one pays any further attention to it.

184 764 Some "Lolo" tribes follow slightly different customs. Among the "K'an-t'éou-lolo" ("Lolo" head-cutters), the corpses are dug up at the end of three years. The head is removed from the body and placed in a little wooden chest, which is placed in full view on a neighboring rock. (Photo 348, Plate 44, shows rocks which the inhabitants of the region call "rocks of the tombs," on which are still found heads of "K'an-t'éou-lolo" coming from a hamlet of this tribe which moved away thirty years before.) (Southwest of Pha-Long.)

Other tribes bury their dead without coffins and place upon the corpse a long, hollow, vertical piece of bamboo which sticks out on top of the mound. The relatives from time to time verify the state of decomposition of the corpse, by coming and smelling the emanations at the upper end of the bamboo. When there is no further odor, the corpse is dug up, and the bones are placed in a small chest, which is exposed as has been described above for the "K'an-t'éou."

771 177 The "Lolo" of Tonkin, properly speaking, have neither religion nor peculiar beliefs. They have adopted those of their nearest neighbors, either "Méo," "Man," or "Thai." They believe in the evil spirits but do not fear them to the same extent as do the "Thai."

769 778 They observe ancestral worship strictly enough. On the ancestral altar the dead are represented in the following manner: branches of orchids, cut to a length of seven knots for a man and

[183 cont.]

291 2. A wide pantaloon going down to the calf and ended by a light-blue or red band frequently having embroideries.

3. An apron, which is worn in front of the body and ties behind the back. This apron, slightly slit at the bottom of the sides, is held about the neck by means of one or two small silver chains, the size of whose links varies. On the front it is edged by a light-blue (or red) band and by piping analogous to those of the jacket.

4. A belt, knotted in front and fastening all the garments mentioned above. The ends of the belt hang in front of the thighs, often as far as the knees, and bear a number of small bands, finely embroidered.

5. The headdress is of an entirely unique model. The hair is [302] not shaved. It is gathered into a chignon on top of the head and slightly to the rear. About the chignon is placed a sort of headband of black material, often edged with a narrow red band. The whole is held by a cord on which colored beads and glass pieces are strung very closely together.

The "F'ou-la" women often walk barefooted; we have never seen them with leggings.

(Photos 514 and 337, Plate 44, show various costumes of "F'ou-la" women of the region of Muongkhuong.)

As the "F'ou-la" are very poor, they have rather little jewelry.
302 [184] The women wear scarcely any more than the small chains which hold up their aprons. Sometimes they have thin bracelets of silver or copper. Their earrings consist of a simple silver ring, to which are attached sometimes pendants formed of thin chains supporting little plaques of embossed silver. They almost never wear either rings or necklaces.

241 The "F'ou-la" are farmers. Their means of existence and their methods of agriculture present no peculiarity. They have no 286 industries other than those of weaving and of dyeing, for which they 386 employ the procedures already described.

All that has been said of the "Lolo" in the matter of various ● 184 costumes and beliefs, applies completely to the "F'ou-la," who little by little are giving way to the influence of the tribes among whom they are settled.